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INDIA.—Burma. Scale, 1:6,000,000, or 94.6 statute miles to an inch. Jahresbericht der Geographisch-Ethnographischen Gesellschaft in Zürich, 1905-1906. Zürich, 1906.

A series of four black-and-white maps illustrating a monograph by Dr. Hans J. Wehrli on the "Industrial Geography of Upper Burma and the Northern Shan States." The maps show the boundaries of the districts and their capitals, meteorological stations, the annual distribution of rainfall, the distribution of rice and other crops, and the density of population.

EUROPE.

HUNGARY.—Niederschlagskarte des Theissgebietes, 1891-1900. Scale, 1:2,000,000, or 31.56 statute miles to an inch. By P. Vujevic. *Geographische Abhandlungen*. Vol. 7, No. 4. Leipzig, 1906.

A black-and-white map of the Theiss basin with seven symbols to show the quantitative distribution of rainfall. The maximum precipitation is in the N. E. Carpathians, the source region of the Theiss, the Lower Tatra, and in the Siebenbürgen plateau lands and mountains.

POLAR.

ANTARCTIC.—Expédition Antarctique Française. Commandée par le Dr. Charcot. Scale, 1:2,800,000, or 44.19 statute miles to an inch. *La Géographie*, No. 5. Paris, 1906.

Illustrates a paper by Dr. Charcot on the scientific results of his expedition of 1903-1905. The west coasts of Graham Land and Danco Land and of the neighbouring islands which Dr. Charcot surveyed are distinguished from those previously outlined.

ATLASES.

ATLAS OF THE WORLD'S COMMERCE.—Compiled from the latest Official Returns at the Edinburgh Geographical Institute. Edited by J. G. Bartholomew. (Parts 14 and 15.) George Newnes, London, and Frederick Warne & Co., New York, 1906. (Price, 25 cents a part.)

Coloured plates show the mean annual rainfall with limits of snowfall, the prevailing winds, distribution of climatic diseases, density of population, distribution of white, yellow, and black races, of religions, of the ten chief languages of commerce, and a double-page Mercator map showing the various degrees of commercial development. Mr. Chisholm's "Introduction to Economic Geography" is included in Part 14 and a Commercial Gazetteer of the countries and ports of the world with black-and-white maps of leading ports is begun in Part 15.

BOOK NOTICES.

Otfried Nippold, Ein Blick in das europafreie Japan. Frauenfeld, Huber & Co., 1905. 56 pp. 8vo.

The title of this little pamphlet is somewhat unhappily chosen. The author means to speak of those sides of Japan which are uninfluenced by European culture—*i. e.*, chiefly the domestic and inner life, the philosophy and the leading ideals. That European culture conquered Japan merely in its technical aspects, and is nothing but an outward polish, which never affected very deeply the hearts of the Japanese

people, was never doubtful, and it is a fact by no means to be deplored. The paper is a popular essay, pleasantly written for the enlightenment of the public, in regard to the real conditions of modern Japan, and exhibits those slight, erroneous conceptions to be found in all authors who are not familiar with the country through a personal visit; as may be seen, for instance, by his remark on p. 7 that there are no tailors and seamstresses in Japan; or by that on p. 9, where he mentions that both sexes bathe together, which custom was forbidden decades ago; but as he draws from reliable sources, chiefly Rein, Rathgen, Chamberlain, Hearn, and some Japanese authors, he is in general fairly correct. At the end, Nippold submits the question of the world-mission of Japanese culture to a brief discussion, and gives it as his opinion that the influence of the sound mental forces of Japan upon "our culture, somewhat decrepit and evidently incapacitated in many regards," would be beneficial, and should be hailed with honest joy. We fully concur with the author in his judgment, but dissent from him in his prophecy that th's moral influence will be felt only at some future time, when Japan shall have created her political and economical position, because we believe that this influence has been in full force and been making rapid strides forward for a long time, as evident to any impartial observer by many palpable symptoms. What our author designates as "Japan free from Europe" is simply the ideals of Chinese civilization, on which the greatness of Japan rests; these and the ideals of the West represent nowadays the two great contrasting and struggling principles in the world's civilization. If the final victory of the white race over the peoples of the globe was once doubtful, it is so now more than ever before, and it is now left to the white race to reform and to regenerate itself by learning from the ideals of the East, or, if not, to cede its seeming and merely visionary supremacy to the East Asiatics, which would not be a calamity, but a blessing for the furtherance of the good cause of true civilization, in which the Japanese doubtless are now taking the lead. A mutual fertilization between our own culture ideas and the highest ideals of the East, and an amalgamation of the substance of the leading principles of the two culture spheres, might finally result in a superior form of cultivation, in a higher concept of the standard of living, in a more intimate, more artistic growth in the conduct of life, greater, perhaps, than we should now ever venture to realize. B. L.

Baron Suyematsu, a Fantasy of Far Japan; or, Summer Dream Dialogues. London: Archibald, Constable & Co., 1905. 337 pp. 8vo.

Written in the form of dialogues, in a graceful, conversational style, this book is very well suited to while away an idle hour or two in pleasant company with as much profit as enjoyment. In the atmosphere of a Parisian salon, with the verve and esprit of a Frenchman, the baron talks freely and fluently, with the attitude of a man of the world, on the notions and ideals of his country; naturally, these causeries are not very deep, but they are always entertaining and instructive; to all questions put to him by his interlocutors he has something interesting to say and worth while listening to, especially in the comparisons which he draws between Japanese ideas and our own. He thus defines, for example, the difference between the notions of our mediæval and of Japanese chivalry of the Samurai (p. 42): "With your chivalry the custom of rendering respect to the fair sex had been carried to such a high pitch that it was nothing less than adoration or worship. I do not say the motive was originally bad, because it came no doubt from the idea of helping the weaker. But, remember, it often happened that too much prominence was given to keeping faithfulness to women, even where one had some higher duty which ought to have claimed the whole loyalty of his heart. The subject is rather too delicate for me to describe minutely, but you